

# THE DIVINE SCIENCE WEEKLY

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## The Voice of Jesus

GIVEN BY MRS. MCKERNON AT THE WOMAN'S  
ASSOCIATION LUNCHEON, NOVEMBER 1, 1923.

JESUS came into the world to bring to the world the greatest message that men ever heard. He tells us in his own words of his message and his mission. He says, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he has sent me to heal the broken hearted, to preach deliverance to those who are captive, to restore sight to the blind and to set at liberty those who are bruised." Jesus is the only one who knew and used his Divine equipment. Jesus knew just what the Father had for him to do, and the most important part of his equipment was a perfect voice.

Jesus' message was a verbal one, for we have no writings of Jesus, but I am sure his voice was perfect as he himself was perfect. There are statements in the Bible that prove Jesus was a master speaker. No matter how fine a message you have to give, if you don't give it in the right voice, people do not care anything about it. Jesus spoke as one having authority. Great multitudes came to hear him. All marveled at the gracious words that proceeded from his mouth. No school, great or small, has ever sent out a student with a Jesus voice because no one has ever yet had a Jesus consciousness, and you have to have something back of the voice to make it harmonious. Jesus talked because he had something to say and out of his deep consciousness his voice came full, rich, harmonious. Jesus' voice was loving, tender, sympathetic because we are told the women and children loved him, and there were times when it could assume the power of great authority. Because of his purity and sympathetic nature, Jesus' voice possessed a quality that strongly appealed to the people. He loved all people. He spoke on an interesting subject—"The Kingdom of Heaven in the Hearts of Men." His message was from God and he spoke as one having authority. It is true that Jesus understood human hearts and human minds, but it was the power of his voice that healed the sick, raised the dead, cleansed the lepers. When Jesus said to the man sick of the palsy—"Arise, take up thy bed and walk"—friends, if we could use the tone of authority that Jesus used on that occasion we would not be begging for more money to build more hospitals. When he walked by the sea of Galilee and came upon Simon called Peter, and Andrew, his brother, they didn't stop to argue with him, but left all and followed him. Later on he came upon James and John, the sons of Zebedee. He called to them and immediately they left their ship and followed him.

When I read the Sermon on the Mount and think of the loving, tender tone in which it was uttered, the oft repeated "Blessed are ye" falling from his wonderful lips must have been as gentle rain to the parched and hungry hearts. I feel sure, with the magic of that wonderful voice in their ears, they never again looked upon anything and called it unclean.

Jesus needed no amplifier to broadcast his voice. Whole cities turned out to hear him and at one time, at least, it is recorded that the multitude was so great he had to push out in a ship in order to find a place from which to address them. Jesus was a deliberate speaker. We know this because it is said, "They carried his sayings in their hearts." You cannot carry anything away when a speaker pours out his words upon you like a cloudburst.

Some of you have a voice that has enough of the Jesus quality to heal the broken hearted, to bring joy and comfort to them. Others have a voice adapted to healing the sick, while others can speak words of life, and there are some that can preach the gospel and as we grow in consciousness and know our unity we can let our voices go forth as one voice, even the Jesus voice, proclaiming to the world that the kingdom of heaven is at hand. We often hear the statement "Watch your step"; but it seems to me an equally important saying is "Watch your voice."

I want to have a voice that will descend on this world, healing, and illuminating it, making it understand that God is here and there is no evil. I know if I am ever going to take one step toward this glorious goal that I must practice on everything, everyone, everywhere, in all the consciousness of my daily life, whether I see results or not. My conversation must be about, "Whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report," as we think and speak on these things shall we grow into consciousness and our voices will take on the qualities of the perfect Jesus voice.

I tell you my countrymen, the world needs more of the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth the brotherhood that was taught by Christ, we would have a restored world.—Warren G. Harding.

## Where the Emphasis?

**N**OTES from an address given by Dr. James Thomas, at the Men's Club dinner on the evening of November Thirteenth at the First Divine Science Church.

Dr. Thomas places the emphasis on the great trinity of Light, Life, Love. In the beginning God said, "Let there be light: and there was light." Light was in the beginning; why is it that we have so much darkness now? The reason for much of our darkness is that we have not understood the truth about light. We are the light of the world, and we are told to let our light shine. Are we doing it?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Are we following these words of the Master?

I attended a conference in the East last summer. A bishop gave a glowing account of his travels in Europe; his listeners were carried to the heights by his eloquence. He spoke convincingly because he had seen many of the hard conditions existent in Europe during his travels, and he had brought back the facts. A negro from Africa followed him; he was tall, ungainly, and awkward in appearance. "Poor fellow," we thought, "what can he tell us?" But before this man born of heathen parents had talked five minutes we had forgotten everything else except his message. He knew the needs of his people, and we found that he did not need flowing language. His message came from his soul consciousness, and his earnestness convinced his hearers.

In closing the negro walked over to the piano and said, "If you play on all white keys, you can't play a sharp; if on all black keys you have no flat; but if you play on the white and the black keys you have harmony."

In New York City there is a million dollar crematory used for burning garbage. From this mass lubricating oil is obtained, and the refuse is sent to the farms to enrich the soil. In this way garbage is turned into gold. Friends, we need to go down to the so-called outcasts of the world, and refine them, until we can gather the pure gold from every creature. This is letting our light shine, in order that our good works may be felt of men.

We all need light to solve the world problems. Capital and labor must have their problems settled by mind force and not by brute force.

The second emphasis is on Life. The cabbage, the squash, the potato have life, but it is for a short time. The animal is on a higher plane than the vegetable. It has more intelligence; it is equipped with the claw and the tooth, and also brute force. A cat and a dog used to meet, and the cat would run; but one day the cat didn't run; the result was that the dog had a scratched nose, for the cat had become a mother. Her babies were behind her; she could not run, but she could fight, and she did. I want fulness of life; I want to live on a higher plane than the vegetable; higher than the animal that knows only enough to use brute force. Man must have fulness of vision, the single eye that sees

all life as one; the universe as God manifesting. We know that God is changeless; the master heard His voice saying, "Love your enemies, bless them that curse you; pray for them that spitefully use you."

Our third place of emphasis is on Love. Love is the greatest thing in the world. I want the love that comprehends. We may seem hard on our child when we are forcing him to do what is right; but love demands the best of us all. He who loves us best is not satisfied with our half effort; he will take only our best effort. I want the love that apprehends, that sees what is best for my child as well as for me. Love brings us together on the true basis. We must see what is right not for you and me alone, but for the whole world. There will be no injustice in a world order that is based on love.

In the beginning of all accomplishment there is always a great light. We all have our dreams and visions. Everything great is a dream or a vision first. The man who accomplishes most, and gives the best to the world is the man with a vision. Electricity and radio activity were always here, but the man that had a vision of the greater universe, and apprehended electricity and radio with his bigger vision, carried these into action, and gave the world the blessings of their practical uses.

I want light, the light of great faith and understanding. I want life, the highest spiritual life there is; and I want love in order that my thinking may include all people, all things in the world.

I am going to tell a brief incident that has its application in every life. An engineer owing to the necessity of oiling the machinery of his boat, started late. He must make up the time he had lost in order that his passengers might make their connections. He could not hurry while going through the narrows; for this meant risking accidents. But out in the open expanse of the river he could put on steam and push ahead. He pulled into harbor on time. As he sat musing, thinking of the loved ones who had not been kept waiting, and of those passengers who had made their connections, he was pleased with himself. Suddenly he heard a voice. It was the captain's. A hand extended through a window grasped his in hearty fellowship. "You made a splendid run, my lad; a splendid run!"

I hope that each one of us may hear such words. May you continue with your good work here. Carry on. And when you are ready for the greater reward you will hear the voice of God Himself speaking. I trust it will be the hand of the Master that reaches out for yours, as the Heavenly Voice says, "You have made a splendid run, my lad or lassie; you have made a splendid run." This is my wish for you.

... Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—Warren G. Harding.

PRAISE THOUGHTS FROM JOHN GREEN-  
LEAF WHITTIER*Quoted from "A Song of Harvest"*

O Painter of the fruits and flowers!  
We thank Thee for Thy wise design  
Whereby these human hands of ours  
In Nature's garden work with Thine.

And thanks that from our daily need  
The joy of simple faith is born;  
That he who smites the summer weed  
May trust Thee for the autumn corn.

\* \* \*

For he who blesses most is blest;  
And God and man shall own his worth  
Who toils to leave as his bequest  
An added beauty to the earth.

\* \* \*

WHITTIER'S THOUGHTS UPON RECEIV-  
ING A BASKET OF SEA-MOSSES

Thanks for thy gift  
Of ocean flowers,  
Born where the golden drift  
Of the slant sunshine falls  
Down the green tremulous walls  
Of water to the cool, still coral bowers,  
Where, under rainbows of perpetual showers,  
God's gardens of the deep  
His patient angels keep;  
Gladdening the dim, strange solitude  
With fairest forms and hues, and thus  
Forever teaching us  
The lesson which the many-colored skies,  
The flowers, the leaves, the painted butterflies,  
The deer's branched antlers, the gay bird that flings  
The tropic sunshine from its golden wings,  
The brightness of the human countenance,  
Its play of smiles, the magic of a glance,  
Forever more repeat,  
In varied tones and sweet,  
That beauty, in and of itself, is good.

An all-prevading beauty seems to say:  
God's love and power are one; and they  
Who like the thunder of a sultry day,  
Smite to restore,  
And they who like the gentle wind, uplift  
The petals of the dew-wet flowers, and drift  
Their perfume on the air,  
Alike may serve Him, each with his own gift,  
Making their lives a prayer.

As flowers carry dewdrops, trembling on the  
edges of the petals, and ready to fall at the first  
waft of wind or brush of bird, so the heart should  
carry its beaded word of thanksgiving; and at the  
first breath of heavenly favor, let down the shower,  
perfumed with the heart's gratitude.—*Henry Ward  
Beecher.*

In President Harding's last message he said:  
"We need more of the Christ Spirit, more of the  
Christ practice, and a new and abiding consecra-  
tion to reverence of God."

## TRUE HAPPINESS

Shall a man's happiness be judged by the atten-  
tion that he receives from his fellow man? No. His  
capacity for happiness is only as great as his capac-  
ity to make others happy. He is supremely happy  
only when he makes every soul whom he contacts a  
little more joyous, a little more glad to be in this  
world of God's creatures. He is happy when he  
sheds a little more light upon the path of his seek-  
ing comrades.—*Selected.*

QUOTED FROM A SERMON, "THANKS-  
GIVING," BY THE REV. A. C. GREER,  
IN "THE TRUTH"

I look into the face of the Father and thank Him  
for every gift of food, for every material blessing  
I have been permitted to have, but far more than  
that I thank Him for the law which underlies His  
life and my life. I thank Him for the discovery of  
the fact that lies back of all these things; I thank  
Him because I know the law is true—not because  
the seers, and sages, and prophets of the past have  
said so, but because I have found within my own  
heart that absolute law about which the poets have  
written and sung. How glad I am for the discovery  
that the things my boyhood longed for, the things  
as a young man my heart claimed as its own, the  
hopes and ambitions of my soul, are founded upon  
solid rock.

So I thank Him for His gifts; I thank Him for  
Himself; I thank Him that He has considered me  
worthy of calling on Him and knowing the Truth  
of my own nature and the Truth about Him. And  
His blessings are not merely for today. My bless-  
ings are not temporary, nor are yours. I am not  
looking at the gifts; I am looking at the hand back  
of the gifts and the heart back of that. . . . I have  
discovered the Father's infinite love.

. . . That same love which put me in the arms of  
my mother as a child and made my soul in the image  
of Christ is with me throughout eternity.

"How can I call thee who art always here,  
How shall I praise thee who art still most dear,  
What may I give thee save what thou hast given,  
And whom but thee have I in earth or heaven?"

"To live in conformity with God's law, is to find  
health and strength; it is the way of peace and of  
poise; it is the way of success and attainment. Abid-  
ing in the law, no evil can befall us; we need no  
healing, for we are every whit whole.

"It is in the heart that happiness dwells. It is in  
the consciousness that the joy and satisfaction of  
life abides with the spirit that is in tune with the  
things of God.

"To think well of our fellow man, to see the good  
of humanity, to rejoice in the beauty of the world,  
to hear God's whisper in the wind, to sense His  
presence in the fragrance of the flower, to be con-  
scious of His divinity in the kindly acts of others—  
to give thanks for our work as well as for our play—  
this is the joy and the peace that abide in the heart  
forever."—*Mrs. Theodore Presser, in "Fruits of the  
Spirit."*

# Healing Department

*For thy loving kindness is before mine eyes: and I have walked in thy truth.*

## STATEMENTS FOR DAILY USE

### GOD IS LOVE

Love is completeness.

Love springeth from the heart of God, the Creator of all.

Love dissolves every fear, every pain, and every inharmony.

Love alone heals.

I send forth thoughts of love, hope, strength, peace, joy, thanksgiving, and good-will to all life.

Love heals.

Love makes us one with the Creator.

In Divine love we live, move, and have our being.

Love is Divine out-streaming good-will to all men and to all things.

"Love is the fulfilling of the law."

### MEDITATION

I thank Thee, Giver of life, that I am One with Thee; that I live in Thee, and think in Thee, and that Thou givest me my work to do. I thank Thee for the opportunities of each day. I thank Thee that the morning light brings me new and greater opportunities to give thanks by serving Thy children in thought and deed. I thank Thee for the privilege of being a worker in Thy Kingdom where all the true work of the world is done. I thank Thee for the Heavenly Voice that speaks to me always, and that guides me on the right path for me. I thank Thee for Thy law. I thank Thee that my life is guided by Principle. Great are my blessings, for Thou dost always hear me

### TREATMENT

Love is the Great Healer. Love is conscious unity. Love heals my misconceptions. Love keeps me in all my ways—in health, in abundance, in harmony. Love is God; God is All.

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Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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# The Divine Science Weekly

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## IN GOD WE TRUST

### Thanksgiving

**P**AUL in writing to the Colossians, says, "Continue in prayer, and watch in the same with thanksgiving." For what do we give thanks? Are we sufficiently grateful for the heritage that is ours, as sons of the living God? Do we render thanks for what we are, as well as for what we have in the outer? The true thanksgiving is the habit of praising the good wherever we may find it. "Continue in prayer," says Paul. Let us continue communing with the Source of all our good; for every good gift is of God. Prayer is communion; to pray truly means to realize our relation with the Living Presence in whom we have our Being.

Paul tells us to watch in the same with thanksgiving. Let us give thanks for the life process of eternal progress; it is very good. This means that we are returning thanks for what we can give, rather than for what we can get. Are we truly grateful for the opportunities for service that are ours? Opportunities are blessings. Is our vision clear enough to see them in their true light? Watch the unfolding of life, of your life, of my life, as well as that of the tree and the flower, with uplifted hearts; for there is great beauty in the holiness of a true heart's thoughts and words of praise.

The daily experience is rich with the opportunities for service; every task in the day's work is another chance to choose the better part. Are we stirring up the gift that is within us? Then we are giving thanks to the Giver. He who does his best whatever the opportunity may be, is by his attitude returning thanks; for praise and thanksgiving are habits of thought and action. We are praising when we think in terms of the Universal; when we see life as a Whole, and God as all of life. The praise habit then is the habit of thinking of life as one in God.

When we see the Whole, the part is glorified. The day's work is done in the spirit of holiness; each experience has its meaning in our upward climb; the heights are radiant, yes, but so is the valley. Shadows are not absence of light, only deeper and more meaningful light. The pilgrim who climbs for the glory of the greater view finds that each new step taken brings its own recompense, for no upward step can ever be lost.

Let us call the light of each new day, a thanksgiving morn of splendor. Every day is Thanksgiving Day to him who knows God. Bless the world

with your thoughts of praise. Jesus tells us to bless the enemy. Why? Because you and I are responsible for our thinking; there is no enemy while I am blessing him.

The enemy has no reality except in my misconception; I am not relating him to the whole of life. I am seeing him as an isolated part, detached from the Universal. Let us give thanks that this is so; that life in its fundamental aspect is good; for God is Life.

"Bless the Lord, O my soul; and all that is within me, bless his holy name." This is the greatest of all thanksgiving songs; sing it from your hearts. Blessing is our thanksgiving, and our thanks are heard in fulness by the One whose voice we hear in our souls, when we truly listen. And the world is uplifted by every note of praise and thanksgiving sounded in it.—M. M.

### Why He Was Left Behind

**O**N Guadalupe Island, off the coast of Lower California, elephant seals are found, a species almost extinct until the Mexican government recently prohibited their being molested.

These seals are strange, cumbersome looking animals,—huge, awkward, slow in movement, having long, flexible trunks, seemingly for no purpose. They seem to be relics of past ages in which the dinosaurs flourished. One feels that in this day they are out of place, that they do not fit in properly. People walk among them, even over them, unmolested as they bask on the beach; they do not seem to know what men are, nor care to know; they are not even mildly interested. A close up look in the face of one of the lazy monsters shows dull and listless eyes—mere slits through which he sees but little, but all he wants to see, for he is stamped with *inertia* from proboscis to tail flippers. Inertia, sheer laziness,—this answers all the questions one feels impelled to ask about him; he has yielded to inertia; he was too lazy to progress; basking in the sun satisfied him completely. He wasn't interested enough to look about and observe what was going on in the animal world near him, and so *he stayed behind*; he dropped out of the universal procession. Not progressing, he grew more and more bulky and clumsy; his skin became ugly and warty. Not caring to see, his eyes dwindled to tiny slits.

In the meantime his erstwhile brother, the horse, delighted to use his legs and grew more and more fleet and graceful; his coat became more and more beautiful and glossy; his ears became alert; he understands his master's word and thrills with his touch; the eyes are large and full and are able to see even in the dark. The horse belongs. He has overcome inertia; he has kept pace with the order of progress.

Inertia! What are you doing about it?

Jesus once said of a certain class of people that their ears were dull of hearing and that they could not see the things they should see. Of another class he said, "Blessed are your eyes for they see, and your ears for they hear," "Unto him that hath shall be given; but from him that hath not (does not use what he has) shall be taken away even that which he hath."—M. R. L.

# A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION

## HISTORY OF THE NORTHERN KINGDOM

FROM THE REVOLUTION OF JEHU TO THE FALL OF THE KINGDOM.

(Read II Kings 9-18.)

### LESSON XXX

**F**OR more than a decade after the death of Ahab, his family continued to reign undisturbed. Joram (Jehoram) made some effort toward religious reform but there was no real change and Baalism was still openly tolerated.

The prophets, jealous for Jehovah influenced the people whose resentment had been aroused by the injustice against Naboth and it was evident that the sympathy and support of the majority of the people would be with the Jehovah party.

Joram had made an alliance with Ahaziah, king of Judah, that they might recover the stronghold of Ramoth-Gilead from their mutual foe, the new king of Syria, but was wounded and forced to retire to Jezreel. The time for action seemed to have arrived and it was natural that Elisha, the recognized leader of the Jehovah party, should be the instigator of the revolution which followed.

Jehu, the son of Jehosaphal and commander of the forces of Israel, which were besieging Ramoth-Gilead, is chosen by Elisha to succeed Joram. Jehu was well known for his vehemence and activity and Elisha must have felt reasonably sure that he would be acceptable to the people. It is interesting to note that here, as in the time of Samuel, the kingship is under prophetic control.

That the people might know that the time for action has arrived, Elisha sends one of the sons of the prophets to anoint Jehu and make known to him what Elisha conceives to be the divine will.

Jehu is found sitting with his officers and at the young man's request follows him into the house. The messenger pours the oil, with which he has been provided, upon Jehu's head declaring that Jehovah has anointed him king of Israel and demands that he avenge the prophets by destroying the house of Ahab.

The suddenness of the event seems to leave Jehu almost dazed for a moment, for when he returns to the officers, he evades their questions as to the object of the "mad fellow's" visit. When Jehu reveals what has taken place, their enthusiasm is kindled and placing their garments in a heap, they place him upon the improvised throne and proclaim him king. Events move so swiftly and smoothly that there is much ground for the belief that the details of this conspiracy had been carefully arranged beforehand and were known to Jehu's officers.

"Elisha made no mistake in the choice of a man to overthrow the house of Omri. Energy and craftiness were in him combined with a certain recklessness which has found popular expression in the saying, 'He drives like Jehu.' Impetuous, fearless, regardless of life, he was fitted alike to lead a cavalry charge or a dangerous revolution. He had listened to Elijah as he pronounced the awful curse upon the house of Ahab, so that he regarded the reigning family as doomed and himself as a messenger sent by Jehovah to execute his judgment."

Jehu loses no time in carrying out the prophet's commands. Leaving his officers and the army behind, he sets out alone for Jezreel where Joram and his cousin Ahaziah are sojourning. From the tower of the city, the watchman sees Jehu approaching at a pace that has become proverbial and messengers are sent to inquire the nature of his errand. As these messengers are detained by Jehu, Joram accompanied by his guest and kinsman set out to meet Jehu, doubtless expecting tidings of the Syrian war.

Joram's question as to Jehu's intention is answered by a tirade against Jezebel and Joram turns and flees. He is slain by an arrow from Jehu's bow and falls upon the field which Ahab had stolen from Naboth.

Jehu's mistaken zeal against the house of Ahab is not satisfied for seventy of Ahab's descendants are put to death at his command. Even the Judean princes whom Jehu overtook near Samaria suffer the same fate, thus forever severing the temporarily friendly relations between the two kingdoms.

The house of Omri was now completely exterminated and the danger that Baalism would supplant the worship of Jehovah was averted, but this had been accomplished at a terrible cost and the means employed are hardly justified.

We cannot help wondering whether the prophets who chose Jehu were deceived as to his character or whether they had yet to learn that the cause of truth is not permanently advanced by bloodshed and deceit. Amos and Hosea in after years condemned this revolution, declaring in the name of Jehovah, "I will visit the blood of Jezreel upon the house of Jehu."

Jehu lived before the conception of Jehovah as a God of both justice and love was proclaimed to the race, but his deeds can hardly be justified even when measured by the standards of his day. The kingdom was weakened by the destruction of its leaders at a time when all of its strength was needed to meet impending dangers. Baalism was rooted out but the half-heathenish bull worship established by Jeroboam took its place, hence the cause of Jehovah was not much furthered.

"At the same time this great prophetic revolution established a principle, enunciated in the earlier days and potent at the division of the Hebrew empire, which determined to a great extent the character of the history of Judah as well as Israel. It was that for which Elijah contended. 'If Jehovah be God, follow him.' Practically interpreted, this meant that under no conditions should the god of a foreign nation be recognized within the land of Jehovah; hence alliances between Israel and other peoples were forever impossible. Thus at this time was virtually instituted that complete separation, so jealously guarded by prophets, and later by priests, which made the Hebrews a holy (in its original sense of 'separate') nation, and which appears even

today in the sharp line of demarcation drawn between the Jew and the Gentile."—*Kent*.

Altho Jehu reigned twenty-eight years, those years are almost a blank to us. From the inscriptions of the Assyrian king Shalmaneser II, we learn that he received the tribute of "Jehu, son of Omri," together with that of Tyre and Sidon. The Assyrians do not appear to have invaded Israel, but Jehu doubtless sought to secure their favor.

Hazael by treachery made himself king of Damascus and soon began to avenge Jehu's disloyalty in paying tribute to their common foe Assyria. Jehu had been succeeded by his son Jehoahaz and during his reign, Israel seems to have been subjected to a series of invasions that made it practically a dependency of Damascus. In the graphic language of the author of Kings, the people of Israel were completely subjugated "for the king of Syria had destroyed them and had made them like the dust by threshing." This was Israel's darkest hour for their old enemies took advantage of their weakness to invade their territory, to pillage and plunder and many of the Israelites were sold into slavery.

Israel would in time have been completely absorbed by Damascus, but relief came from an unexpected quarter. We are told that "Jehovah raised up a saviour for Israel" which until recent years was believed to be Assyria. Modern research has discovered Aramaic inscriptions which tell of another Aramean kingdom which rose to power about 800 B. C. and conquered both Damascus and northern Syria. —(*See Kent*.)

Jehoahaz was succeeded by his son Joash (Jeh-vash) who came to the throne about 797 B. C. and during his reign the tide of Israel's fortunes began to turn. He conducted three successful campaigns against Damascus and recovered the Israelitish towns which had been taken by Hazael.

Under Jeroboam II Israel not only enjoyed a period of freedom from foreign attacks but the boundaries were extended to their farthest limits. The people became overconfident and shutting their eyes to existing evils began to dream of worldwide dominion.

After the death of Jeroboam, the prosperity which had characterized his reign rapidly disappeared and internal strife and foreign invasions eventually brought the northern kingdom to ruin. Both rulers and dynasties were changed so frequently and the records of this period are so vague that it is with difficulty that a connected narrative can be given. (II Kings 15:16, 17.)

In 734 B. C. Assyria again invaded Israel and annexed all of Galilee and East Jordan. Two years later, the once powerful kingdom of Damascus was completely crushed and absorbed into the Assyrian Empire thus destroying the last barrier which protected Israel from its powerful foe.

The remaining provinces, influenced by the hope of Egypt's aid, rebelled against Assyria but to no avail; for with the fall of Samaria, Israel, as a nation, ceased to exist.

Sargon, king of Assyria, followed the policy of his predecessor carrying into exile some twenty thousand Israelites. This doubtless included the ruling and military classes whose presence and influence might have endangered the peace of the con-

quered territory. Colonists from other parts of the empire were brought in, and in time the northern kingdom was completely merged into the Assyrian Empire.

Some of the exiled Israelites may have found their way back to Palestine, but the majority were absorbed by the peoples among whom they settled, just as the Hebrew population that remained assimilated the foreign colonists that were brought in. Thus the mystery of the "lost ten tribes of Israel" can be solved in a very simple and logical way.

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